

the oppressed in South Africa. For such is our hope, to participate in the radical transformation of South African society.

The options open to us are, roughly, these: (a) to reduce our production costs and, inevitably, our printing standards; (b) to double our subscription rate; (c) to find over 1000 new subscribers; (d) to find additional sources of income. We are extremely reluctant to follow either of the first two courses, though we are trying to reduce costs without dropping standards. The third course is the most desirable one and must be attempted. The difficulties are obvious: to be politically conscious is to confront all the pressures to conform exerted by state, church and society.

Mangaliso P. Mkhathshwa

Africanisation of the Church

THERE ARE CERTAIN subjects which can seldom be discussed dispassionately in South Africa, not even by Catholics. What follows is a dialogue of love, not a harangue of hate or accusation. Some things are better left unsaid, but for how long?

Africanisation (or indigenisation) suggests to some people's minds chauvinism, xenophobia and a host of other unsavoury feelings. To reassure such people may I say this is far from the case here, but I make no apology for what I have written. My sole intention is to state facts as I see them, without reflection on anybody in particular. My discussion will be about the urgency of Africanising the Church, 'making the church go native' if you like.

To be fully intelligible, a discussion of this nature should be placed in its wider 'missionary' context. A professor of mine in the seminary once said: 'A local church should be characterised by its independence of outside control or large-scale help, so that, under the Holy See, it is the equal of others, equally independent and able to provide its own needs; needing only such help as is part of the normal exchange between local churches; it must be financially self-sufficient, having the means of subsistence and development in itself; it must be independent as to its personnel, being able to supply and train all its needs . . . 'As can be seen the professor in question is echoing successive popes' statements on missionary activities. Elsewhere the same man has this to say:

Realistically, therefore, we must rely upon financial support from individuals to bridge the gap for the foreseeable future.

If, for example, 50 persons were willing to contribute R24 p.a. (by monthly stop-order or lump sum payment) we could meet present commitments. If, in addition, each subscriber were to find another we could pay contributors and perhaps advertise to a limited degree in the religious press. Such measures would make us financially viable and would reflect a communal acceptance of responsibility for Christian comment upon the injustices of our society, both national and international. Analysis may then lead to deeper involvement. ●

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Its (the church's) bishops, clergy and Religious must be chiefly local; the message of Christ and the doctrine and life of the Church must be mediated to the people through the minds and ways of those who are from the people, otherwise the Church is not fully homogenous with their needs and aspirations. Because of the vastness of the subject, I shall confine myself to the question of African personnel in the Church.

Missionary endeavour has borne admirable fruits in South Africa, thanks to the indefatigable zeal and dedication of our Brothers from overseas. Their task, however, is far from completed. That is one reason why their services will be indispensable for some time to come. The church has been implanted: it is now up to us to do the rest. The missionary is not here to stay: he is the roving ambassador of Christ, sent out to found the church where she does not exist or exists only in an imperfect state. As soon as he has accomplished that he must move on to fresh pastures, if he is not to degenerate into a common Catholic immigrant. Such is his vocation.

Together, then, let us make a survey of the South African scene. Who runs the church? To any impartial observer, it should be evident that control and direction of church affairs is fully entrenched in 'white' hands . . . Bishops, pastors, deans, Bishop's secretaries, rectors of seminaries, the lot. Granted, this state of affairs was necessary and still is, up to a

point. Nevertheless, one cannot help asking how long this position should be tolerated. The very people who, in theory at least, are destined to lead God's people occupy the lowest place in the pyramid of ecclesiastical hierarchy. These are simple facts, which do not carry any insinuation of spiritual colonialism. Without being cynical, I suppose the African clergy will come to enjoy their rights in their 'homelands.'

The black clergy admit their limitations and disabilities; it is precisely for this reason that Africans will never dream of staging an 'ecclesiastical coup', which fiction some white clergy seem to fear so much. We would like to see the church become more and more African in its outlook, life and personnel. The African clergy will in turn determine liturgy, theology, means of self-support in a manner more intelligible to African psychology. Otherwise, the church will remain a 'foreign club', with the indigenous people having no or, at best, little say in the running of that 'pious club'.

Many European priests are able administrators, bookkeepers, church builders, expert fund-raisers and I hope they are also good pastors into the bargain. These abilities are not to be sniffed at, provided one realises that the priest's vocation is not that of building, counting figures etc. Unfortunately, it seems to me, western man is so pathologically concerned about material efficiency that there is a real danger of losing equilibrium.

A number of accusations have been levelled against the African clergy, and sometimes not without reason. 'Look at so and so, he cannot handle money . . . church standards will degenerate . . . it is not yet time . . . look at the natives up north, the poor devils just can't cope with the situation . . .' Let us assume, for the moment, that all this is true. So what? Wait until they are perfect angels, or wait until we are forced, by sheer pressure of circumstances, to 'dump' responsibility into their laps? Should chaos (even of a temporary nature) occur in these circumstances, then you will hear murmuring voices saying 'we told you so'.

EUROPE HAS MADE ITS MISTAKES

Let them make a thousand mistakes for all I care. For surely they learn wisdom in the process. We dare not hide them in our warm bosoms and expect them to be efficient leaders of the church without any effective practical experience. Pardon me if I sound like one blowing a clarion-call to chaos and anarchy. Church history has revealed to me that not even 'Granny Europe' can avoid mistakes altogether. There were times when the church should have suffered

irreparable damage, and yet she survived all the corruption, depravity, heresies, wars etc. African priests will be foolish if they refuse to learn from their brother missionaries, but young missionaries from Europe can also avail themselves of the advice of experienced African clergy on matters like indigenous culture, language, psychology, life etc.

In passing, let me mention one thing which puzzles Africans. A young priest, recently ordained, arrives in the Republic. After scraping together a few words of the African language, he is put in charge of a mission. He gets all the help he needs and in the long run finds himself doing pretty well. But how about Fr. X, a black, who has been a priest for anything up to ten years? Presumably, he knows his people, shares their sorrows, their humiliations, their joys, knows their language. He has studied the same subjects as the young missionary. Admittedly, the latter may have a longer tradition of Christianity behind him, he may be more competent in the handling of money. Fr. X is invited to look on and observe what the pastor does. Perhaps my I.Q. is a little below average but, for the love of me, I fail to understand how one can get effective apprenticeship just by watching and admiring. Please note: I do not wish to cast blame on anybody, let alone, doubt the wisdom of the authorities in their decision.

Africanisation cannot be forced, it is an evolutionary process. In one way apartheid is a godsend, because whether we like it or not, we shall be compelled to hand over responsibility to Africans who are resident in the Bantustans. Unfortunately, this is not the indigenisation that the church requires.

This article would lack balance if I did not remind my fellow priests that they, too, have a duty to convince the missionaries of their goodwill, maturity, responsibility, willingness to learn. And yet how can we fulfill that obligation if we are denied the chance? Let us accept and, in fact, welcome the new situation and so realise our personality as an integral part of God's People. Handing over responsibility to African clergy should not be seen as surrender, rather it should be seen as the crowning of the wonderful work done by the missionaries.

PROPOSALS

By way of conclusion, I wish to make some suggestions which might help to clarify what I have been saying above:

1. After a period of serious apprenticeship, more responsible posts must be transferred to indigenous clergy.
2. If we mean to be honest, some European priests

should serve under black clergy (a daring thought I know).

3. Financial resources which facilitated the work of missionaries ought not to be withdrawn abruptly on the occasion of an African takeover. The 'home-boy' or 'kith-and-kin' type of church support should be discouraged, however understandable. Benefactors support the church, primarily, not individuals. In future, the African church must be financially self-sufficient.

4. A select number of African priests should be given the opportunity of doing specialised studies, overseas if need be. Not that science is a panacea to all ills.

5. Dioceses entrusted to Religious Institutes should be invited to refrain from monopolising positions of responsibility: the good of the church ought to be their main concern and not 'the prestige of our congregation'.

6. Both sections of the Catholic community (if it is right to categorise in this manner) are in conscience bound to lend a hand in this endeavour, morally, materially and by all other means. For some reason, the laity seem to bring about changes in a status quo faster than the clergy.

7. Properly organised crash courses are long overdue in, for example, church administration, pastoral activity (the latest methods) etc. Seminars, special retreats, lectures and get-togethers can all help a lot.

8. Above all, the African who stands to gain by these efforts must show enthusiasm, openmindedness, humility to learn from the present authorities' mistakes.

9. Last, but not least in order of importance, let us all pray, pray and pray again. Without faith and God's blessing, our human efforts are bound to come to nothing.

Finally, everybody realises that the Catholic in the Republic is caught up in a serious crisis of transition. The church was for a long time 'conditioned' by her environment and the social set-up in this country. For a long time, the church was linked with colonialism, not through her own fault. But now things have changed suddenly. The winds of change are blowing, not only outside the church but, equally, they are howling inside her as well. I hope the authorities will carry on the struggle for Africanisation much more vigorously and with more determination. Not because it has become fashionable in some parts of Africa to 'blacken' the church, but because the good of the church demands it. ●

Helen Suzman

The Terrorism Act

THE TERRORISM ACT was passed by Parliament towards the end of the last Session. This measure forms part of a self-generating series of statutes which have found their way onto the Statute Book since the Nationalist Government came into power.

Extra-Parliamentary opposition to the Government has resulted in tough laws. Repercussions to these laws invariably resulted in further tough measures, and each time the same explanations have been given. Either Parliament was told that law and order must be maintained (forgetting that laws must be just if order is to be maintained permanently), or we were told that the country is in imminent danger of well poisoners, of saboteurs and of terrorists.

It would be well to trace briefly the history of these 'self-generating' statutes. In 1950 the Suppression of Communism Act was passed. Since then no less than 84 amendments have been passed and each amendment introduced further powers for the Minister of

Justice and greater restrictions on individual rights. The Rule of Law has suffered constant assault with banning, house arrest and detention-without-trial an ever more familiar feature of the legislation.

In 1953 there was a passive resistance movement in South Africa. This was put down by the so-called Whipping Bills. In 1960 the Pan African Congress launched its pass-burning campaign. Sharpeville followed and the declaration of a State of Emergency. The African National Congress and the Pan African Congress were banned. In 1961 there was sabotage in South Africa. The 1962 General Laws Amendment Act was passed which defined sabotage as a crime, laid down a minimum term of imprisonment of 15 years and extended the death penalty to this crime.

In 1963, with the Poqo operations as the explanation, a further General Laws Amendment Bill was introduced containing the 90-Day Detention Law. The 'Spear of the Nation' and the Rivonia Trial

CLAIMS REJECTED

Fr. Mangaliso P. Mkhathshwa's demand for the 'africanisation or indigenisation of the church' makes sad reading at a time when so many are discovering that in very truth man is but one family.

He writes: 'control and direction are fully entrenched in white hands how long should this be tolerated?' and quoting a former professor, 'the doctrine and life of the church must be mediated to the people through the ways and minds of these who are of the people otherwise the church will not be homogeneous with their needs and aspirations' and elsewhere 'Europe has made its mistakes'.

Might not the above argument be another of Europe's mistakes, having as it does a hint of apartheid?

In the cause of indigenization he recommends that 'white priests should serve under black clergy'. It does seem odd that a white priest 'not of the ways and mind of the people', not homogeneous with their needs and aspirations, could under a black bishop radiate to the people 'the doctrines and life of the church' whereas a black priest under a white bishop is in an intolerable situation.

The crux of the matter is the same old African bid for supremacy in all spheres, camouflaged here by the needs of African psychology.

What is African psychology?

It is dishonest, or it would acknowledge that the moment the first black man encountered his first white man, his Africanism was westernized, his psychology altered, for it was forced to admit a concept from the west formerly unknown to him. His language gradually changed for he had to describe the white man and his goods. His culture changed for it came to include, to a greater or lesser degree, in the concrete or the abstract, the culture of the white man, his appearance, his tools, his mode of living, of travel, his amusements, his sport, and with education his thought.

In effect, African psychology doesn't exist — it is Afro-western psychology.

This so-called African psychology is vociferous. It says: 'white man, you came to our land, you ploughed it, dug deep and released its treasures, harnessed its waters and made it fruitful. You have built roads and cities, rid us of the scourge of malaria and sleeping sickness enabling us to multiply, you have taught us to write our language, brought us the word of Christ, but because you are not indigenous these things are grievous wrongs. Therefore, go white man and in your

going remember, because of your crimes, you are in conscience bound to assist us and give us or your wealth'.

It is whining. 'Forgive us our trespasses (not as we forgive you yours) but because we can't help it, we know no better, we do not have centuries of tradition behind us, we are a 'young' people'.

Of what value are centuries of tradition? Is there anything to choose between the cold savagery of Nazism and the gory brutality of Uhuru?

The small white child of seven has learnt right from wrong, to search its conscience and is expected to govern itself, for it says in confession: 'I firmly resolve by the help of the grace never to offend thee again and carefully to avoid the occasions of sin.'

Is the African adult incapable of doing this, is he unable to learn the commandments, of recognising his sin and governing himself? Is he younger than the white child of seven?

Is this the mystique of the African heart and mind or does it lie in the externals of skin, hair, being a drum of saying Inkosi instead of Lord? It lies in neither, for the mysticism of race, language and culture is as false as the golden calf.

True psychology has discovered that 'a fundamental psychic kinship exists between all humans no matter what their civilization, race or religion.' because man is divided into eight types or families, but each type hardly ever exists as such, its characteristic being merely the predominant one. Just as in each psyche there is a masculine element and a feminine element: in the male it is the animus which predominates and in the female the anima.

Before his passion Jesus Christ prayed 'that they may all be one Father as thou in me and I in thee' (John xvii:21). Surely what God prayed for is not beyond the powers of the men he made? We in South Africa could be rich beyond words, having contact with the East, West and Africa, if it were not for that our heritage is being stifled by those who advocate physical and spiritual apartheid, under the pseudo-mysticism of race, language and culture.

As a tailpiece, may I point out that the claim of indigenization is based on an untruth. No less an authority than Vuzamazulu C. Mutwa writes that the Bantu travelled south from Central Africa to the land of the Bushman. Would you believe it that before the white man ever came to the shores of Africa the African was himself a colonist, an imperialist, a 'common immigrant'?

MR. GOODWIN, Rustenburg

Poem

Baas Government is my Shepherd: and I shall want
for nothing.
He hath set me in a tribal homeland.
He hath brought me up on the water of self-determina-
tion:
He hath changed me from Native to Bantu, he hath
led me along the paths of separate development,
for his own identity's sake.
For though I should walk in the midst of the shadow
of multi-racialism,
I will fear no evils for you ban them.
Thy Commissioner-General and Thy Special Branch:
they have comforted me.
Thou hast prepared a separate table before me against
liberalists that would integrate with me.
Thou hast placed a tribal authority over my head; and
my separate freedom which inebriated me, how
goodly is it!
And thy ethnic groupings will follow me all the days
of my life.
And that I may dwell in a Bantustan unto length of
days.

RYK DE LANGE

Letters

AFRICANISATION

Sir,—I write in response to the article by Patrick Mkhathshwa on "The Africanisation of the Church".

In the Witbank/Lydenburg diocese, where there are no more than three African priests, his ambitions for the African clergy, though valid, must be considered premature. This "outburst" on his part has so far received only an emotional response from those whose business it is to understand the frustration which must have motivated this article.

The fact that he serves in a diocese where it is the policy to "play it cool" in the present South African situation, must serve to aggravate his frustration. To crown all, there is the humiliation he must endure at the hands of whites whenever he enters a post-office or shop. (Those custodians of Christianity to whom he must owe his eternal gratitude.)

Amongst other things (common failings with us all), he stands accused of being hyper-nationalistic. I must remind his accusers that where Christians indulge or tolerate discrimination and injustice (in which case they have become hyper-nationalistic themselves), they share the responsibility when others respond reciprocally.

"Let them make a thousand mistakes for all I care, for surely they learn wisdom in the process". Hastily voiced opinion has it that this statement by Fr. Patrick smacks of rank irresponsibility. However, both history and contemporary living show that men learn from personal experience, and to deprive them of this right, is to lessen their dignity, which, we are taught, is sacrosanct. ●

N. F. TWYFORD, *Witbank*

FUNDAMENTAL DOCTRINES

Sir,—Mr. S. E. Botha (Letter, "CHALLENGE", March/April) seems to have overlooked two fundamental doctrines that have been held by the Church since the earliest era of its history.

Firstly, that Natural law (i.e. God's law), is by definition superior to statute law; that a law promulgated in contravention of the dictates of natural law is not binding on any person; and that it is the duty of the Church and of every individual Christian to oppose by all means possible such travesties of the natural order. That discrimination on the grounds of colour or race is such a contravention of the divine law can hardly be doubted. (Col. 3. 11; I Cor. 12. 13; Gal. 3. 28).

Secondly, that an accumulation of wealth, whether in the hands of an individual or a group, is intrinsically evil, since it is necessarily the result of some degree of exploitation (this is particularly true of South Africa, where the wealth of the white man is almost wholly the product of the black man's labour). Is it necessary to remind Mr. Botha that the early Church practised a form of communism? (Acts 4 and 5.)

It is unfortunate that Mr. Botha should have taken upon himself the task of refuting (largely by means of such emotional phrases as 'Socialist International', 'black dictatorship', 'petrol bombs' etc.) what has been held '*semper, ubique, ab omnibus*'. ●

A. KIRKLAND, *Cape Town*